

It treats man as a machine, it value things as nothings. The ultimate is a blank or a question mark. This view is foremost in despiritualizing and disintegrating effect, unless checked by the third view.

2. The *anthropomorphic* or primitive-human view, which surrounds all things with a net of fancy. Fear and pleasure are its indicators. It thinks of everything and acts always and in every way from the personal point of view. Time is turned into power and man, imagining that he rules by time and the artificial value of money, is in fact ruled by both. This view is a source of ignorance and trouble if not controlled and ennobled by the next one.

3. The *philosophic* view, macrocosmic, extra-personal, considers all life as a manifestation of *one* life only, thinks of man as one living being among billions of other living beings, believes in eternal values, seeks sense and purpose in life, and restores the unity of action in man and of community in men. Faith and trust are its feelers, joy of universal life its motive. Neither time nor money nor power counts, but the ideal only. Its prevalent sense is that of weakness and imperfection. Life and death count as cosmic qualities not as petty human affairs; these do not cause worry, fear or pride, but inspire awe and admiration, for the wonder of man begins where he ceases to be man, i.e., after subtraction of his merely human personal qualities. It treats the phenomena of life as essentially and intrinsically the same in all forms of life.

On the ground of these considerations we may ask; what do we mean by a philosophic treatment of philology?

To philosophize means to refer all phenomena to the basis of our feeling and understanding, in other words, to become as clear as possible about our position in, and our relation to, the world into which we are born and out of which we pass. It must be clearly understood however that this referring to a human basis is not finally a matter of reason or logic, but of our creative imagination or intuition. It is a reviving, a re-presentation of happening in its infinite variety in human imagination, not the fanciful imagination (i.e., illusion) of a single individual, but that perception which is the intuitive imagination of *all*, the collective imagination of mankind⁽¹⁾. The processes which go on in one being are the same in all, are processes of one universal body and mind, mirrored in millions of identical sparks of life called human and other beings. These all are of the same quality of life which is one and universal. While language and the science of language is bewildering and deceiving, Philosophy restores simplicity and vividness of view. When we deal much with abstracts and read books all the time, life in general becomes abstract and we lose all sense of reality, forget that every word stands either for a real, unfathomable thing or a living being which we by no means understand. Yet, in language we pretend to understand everything, reason with and about every-

(1) The view here presented is certainly basic and our readers will gain by examining it in the light of H.P. Blavatsky's *Secret Doctrine*, Vol. I, pp. 272-73 (original edition or the correct New York edition of 1925).—Eds.